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SUNDAY SCHOOL LIBRARIES.

The practice of giving rewards in the Sunday School, and of paying the children for what they recite upon the Sabbath, has been of long standing. It has, indeed, come to us, recommended by the wisdom of our fathers. But the road to improvement is ever open. Otherwise, mankind were but as the brutes that perish. To Robert Raikes are we indebted for the first idea of a Sunday School; and the name of this good man will be ever had in reverence, as the projector of an institution for promoting the moral welfare of society, second to none, save the ministry of the gospel. But how limited were at first the views of our illustrious founder—how crude his system of instruction—how comparatively ill suited to promote what we are accustomed to esteem as the great, the leading object of the Sunday School: And perhaps, when another forty years shall have witnessed the march of improvement upon our system, all our present attainments will sink into comparative nothingness. Nay, we even venture to predict, that in less than forty years, the Sunday School will have extended its influence over most of the habitable globe, astonishing and confounding its opponents, by the glory of its march, and the increasing rapidity of its improvements.

Our object in these remarks, is, to call the attention of the friends of this institution to the establishment of Sunday School Libraries. The subject, however, is not new, although it may appear new to some of our readers. In many schools in our country, libraries have been established for several years. In other parts, such a thing is scarcely known; many even of the friends of Sabbath Schools look upon it as a useless innovation; while those who are disposed to favor the object, are often discouraged from the undertaking, by an erroneous idea of its magnitude.

Were we called upon to give an opinion of what were the most useful improvements which have been made upon the original Sunday School system, we should not hesitate to give preference, first, to the substitution of voluntary teachers instead of hired ones, and secondly, to the establishment of juvenile libraries. The former has with one consent, been universally adopted; the latter, having more obstacles to encounter, is slower in its progress.

There is, however, in this vicinity, at the present time, we are happy to state, a very commendable excitement in favor of the object. The Oneida Union have recently received at their Depository a large supply of suitable books, and our sister schools are daily sending in for libraries. Some begin with two dollars—some ten—twenty—thirty, and fifty. The books are interesting to children, valuable, and cheap; and when once the effect of a library is seen and felt by community, little difficulty is experienced in obtaining funds to enlarge it.

[We feel peculiarly interested in this subject, and regret our inability to pursue it farther at present. We trust our readers will pardon us for inserting the introduction to an article which we had not time to finish.]

SUNDAY SCHOOLS IN THE WEST.

The cause of Sunday Schools is evidently rising the West. We learn from a friend who recently visited the county of Monroe, on a Sunday School mission, that the number of schools in that county is nearly forty. The recent efforts of the Monroe Bible Society, in supplying every family in the county with the Scriptures, had had a happy effect, in preparing the public mind for the reception of a Sunday School Visiter. He was in every society cordially received: he found an

Interest already excited in favor of the object; and had only to propose his measures, and they were adopted.

We would hope that our brethren of Monroe might be able to give the State as noble an example of the beneficial influence of the Sunday School as they have already given of the ability of a County Bible Society. Let them be encouraged to press onward, with hope to the end, remembering that the greater the obstacles they have to encounter, the more confidently may they expect the blessing of Heaven to prosper their efforts.

At Rochester, Canandaigua, Geneva, Auburn, and Manlius, our friend states, that the schools are improving their systems, and increasing in interest. Libraries are generally introduced; and the sentiment seems universally admitted, in regard to lessons, that *short ones well understood*, are more useful than *long ones only well committed*.



AMERICAN SUNDAY SCHOOL UNION.

This Society held its *first* anniversary at Philadelphia, on the 24th of last month. The report which was presented on the occasion, is full of interest. Our limits, we regret, permit us to give only a brief abstract to our readers.

After giving an account of the origin of the institution, and stating the principle upon which it was founded, "that, while their benevolent purposes chiefly respect the rising generation, they comprehend the best interests, not of one, but of every class and rank—*men and women, and children, and strangers within the gates*; within a field of labor, extending from Florida to Michigan, and from ocean to ocean,"—the report goes on to state:—

The infancy of this Society has thus far liberally enjoyed His gracious protection, whose wisdom and goodness gave it birth. During the lapse of the year, not a single circumstance

has occurred to discourage your most exalted hope, or in the least abate the ardor of your zeal. The plans which have been projected for the advancement of the cause, have, to a great extent, received the prompt and efficient approbation of the public; and as far as we have ascertained, the voice of the nation is unanimous in your favor.

One of the first acts of the Board of Managers, was, the publication of the "AMERICAN SUNDAY SCHOOL MAGAZINE." Of this, they circulate little more than a thousand copies. The "TEACHER'S OFFERING," another monthly publication, especially designed for Sabbath Scholars, they have published about four months, and have already more than two thousand subscribers. In addition to these, they have published during the year, of reward books, tracts, spelling books, tickets, hymn books, Christian Almanac, &c. &c. nearly *eleven hundred thousand copies*.—Of stereotype plates, for their publications, they have one thousand pages. Money received into the treasury during the year, \$9852 98.

On the interesting subject of Sabbath School Missionaries, they remark:—

Impressed with the importance of well directed missionary labors, and the formation of a separate missionary fund, having from the beginning entered into their scheme of operations, your Board during the year, have had in their employ for different portions of time, six missionaries, whose instructions required them to establish new Sabbath schools, visit old ones, revive, animate and encourage such as were *languishing*, organize auxiliary unions, explain the objects of the Society, and by all proper means extend its influence and usefulness. And in proportion to the money and labor expended, no measure has been adopted by your Board with more signal success than these missionary appointments.

The report next proceeds to give an account of the state of Sabbath Schools throughout the United States, and in other parts of the world. We can only glance at some of its most prominent and interesting particulars:—

In an account of a revival in the state of New York, it is said that of thirty-five persons hopefully converted, twenty-seven belonged to the Sabbath schools of the place; and that of one hundred who joined the church in the course of the year, ninety-eight had enjoyed the benefit of Sabbath school instruction.

A report from Boston states that there are in that city, twenty-three schools, containing twenty-one hundred scholars, under the care of three hundred teachers; of whom fifty-two have joined the church, and seven are preachers of the gospel, one of them a missionary at the Sandwich Islands. Of the scholars fourteen have professed religion within the last three months and two are in a course of preparation for the holy office.

From Somerville, (N. J.) we learn, that about one hundred young persons have been united to the church, who were either as teachers or scholars connected with the Sabbath schools of the congregation; and we are convinced, adds the report, that the knowledge imparted in these schools was a great means in the hands of the Lord, of enlightening society generally, and preparing the way for the great revival of 1822, when upwards of two hundred persons were added to the church. And of a single school in Newark, it is said, that within the last six months, twenty-five teachers and twenty scholars have become hopefully pious.

In a school at Natchez, (Miss.) of fourteen teachers, seven have become hopefully pious during the last year.

It deserves distinct mention, that the auxiliary in Cincinnati, (Ohio.) a town of 13,000 inhabitants, embraces eight schools and nine hundred scholars.

On the whole, (the report continues,) according to the information re-

ceived by your Board, at the time of preparing this report, there are in connexion with this Society three hundred and twenty-one auxiliaries, one thousand one hundred and fifty schools, eleven thousand two hundred and ninety-five teachers, and eighty-two thousand six hundred and ninety-seven scholars. The whole amount of teachers and scholars who have become hopefully pious during the year has not been ascertained; many of the reports having omitted to give the numbers; but we have authority to announce more than two thousand of the former, and more than one thousand of the latter, as having joined the church since their connexion with the Sunday Schools. Of Sunday scholars not connected with the American Sunday School Union, there are in our country, according to the best estimate we have been able to form, about forty-five thousand, which added to the eighty-two thousand under your care, make the total amount one hundred and twenty-seven thousand Sunday scholars in the United States of America.

Passing beyond the boundary of the United States into British America, we are still gratified to find Sunday schools in successful operation.

Proceeding with our survey to the West-India Islands, your Board have the pleasure to announce, that the whole number of Sunday scholars is not less than nine thousand.

In Europe, excepting Great Britain and Ireland, there are in a population of one hundred and eighty millions, not more than ten thousand Sunday scholars. But the exception here mentioned, relieves, in some degree, the darkness of the scene: for in these islands, justly styled "the land of Sunday schools," there are seven thousand five hundred and thirty-seven schools, seventy-four thousand six hundred and fourteen teachers, and eight hundred and twelve thousand three hundred and five scholars.

Animating as it is to contemplate the growing number and zeal of the friends of Sabbath schools, yet as they depend for success on the blessing of God, it is a fact entitled to thankful

recognition, that there is an agreement among Sabbath school teachers in different parts of the country, to meet on the second Monday of each month, for the purpose of united prayer to the Father of mercies, in behalf of Sunday schools throughout the world. Let this CONCERT become general, and the period will not fail to arrive, when instead of one million, there will be more than one hundred millions in training for heaven, by means of Sabbath schools.

EXTRACT FROM MR. CHRISTMAS'
ADDRESS

At the Anniversary of the American
Sunday School Union.

When I cast my view over their deplorable condition, I perceive there is a moral certainty that the present grown up generation of Canadians will go down to the grave in their present almost heathenish ignorance of the Gospel of Christ. But then there is hope with the youth; we can get them into our Sunday schools, and we trust that the leaven of the Gospel will yet leaven the whole lump. We believe we have the instrument which can uproot the deep laid foundations of error, however established by the venerableness of age, or the sanction of authority. We have got what Archimedes wanted—we have found the *Δος του ενω* the fulcrum. It is the rising generation. And we have the lever too—it is the truth of God, which shall turn an inverted universe back again to its centre. More exertion has been made in Sabbath schools in that country, than in any other way:—for most that has been done we are indebted to a man whose praise should be in all the churches, and whose record is on high. I allude to a self-denying missionary, who makes the tour of both the Canadas

about twice a year, visiting and establishing Sunday schools. I mean the Rev. Thaddeus Osgood, whose very name, indicative of good, should be dear to every good man. I wish his zeal in this cause were felt by all of us who bear the same holy commission. Oh! if my voice could reach every minister of the Gospel, wherever he is found, in the populous city, in the peaceful sequestration of the country, on the mountain's side, or in the boundless contiguity of the western wilderness, I would say to them, attend to and promote Sabbath school instruction. I would say to every loiterer in this vineyard, "Why stand ye here all the day idle?"

In the romantic chivalry which haloes the brow of the foreign missionary, planting his foot on the blood-consecrated summit of Calvary, or carrying the genial light, enkindled from above, along the dark and frozen shores of mis-named Green-land—in the grandeur of the Bible Society, rolling through the wilderness its stream of blessing, fed by the typographical art, which accomplishes more wonders than the typical rod of Moses, which struck the rock of Horeb; or in the effectiveness of the tract system, on ten thousand wings, bearing the Gospel all abroad, we forget the humble—the silent—but the no less effectual operation of the Sunday school system.

The American Sunday School Union, though but a year old, has already attained a national stature. Though young, it is the infant Hercules, which can strangle the serpents which an evil power might send for its destruction. Though young it is strong—it is strong, because it has the guaran-

tee of Omnipotence on its side. Though the shoot was planted but last year, yet springing up beside many waters, it is already spreading its boughs like the cedars of Lebanon. It is reaching from your eastern Maine to your southern Georgia. It is extending beyond the Alleghany range, and we hope it will throw its refreshing shadow across into Canada, and let us pluck its fruit from the extremity of the branches: and let this city, where it takes root, ever cherish it as one of her noblest institutions. May the neighboring liberal and wealthy Corinth prosper with her American Bible Society! May this elegant and enlightened Athens prosper with her American Sunday School Union, and may ten thousand grateful children, whom her beneficence has fed with the bread of life, rise up to say, "Peace be within thy walls!—prosperity within thy palaces!"



NEW-YORK RELIGIOUS TRACT SOCIETY.

From the Thirteenth Annual Report of this Society presented April 25, it appears that it printed the last year 754,950 Tracts and Children's Books, being more than three times the number printed in any preceding year, and making the whole number published by the Society 2,316,694. Of the number published the last year, 329,903 were Children's Books, which have been stereotyped and ornamented with engravings. Receipts the last year \$5,537,60.

MR. CHRISTMAS' ADDRESS.

In seconding a resolution offered at this meeting, Rev. Mr. CHRISTMAS, of Montreal, observ-

ed that when he compared the amount expended by the Society with the number of Tracts printed and circulated, he could not help being struck with the cheapness of this method of doing good. The primitive church, he observed, possessed astonishing facilities for the diffusion of Christianity, in her gift of tongues. But do we not possess more than an equivalent for this advantage? Those inspired men died, and all that remains of them are a few Tracts bound up in a small volume, forming the New Testament. These Tracts, in the time of the Apostles, could be multiplied only by the slow and tedious process of transcription—a process so slow, and so expensive, that a copy of the Scriptures could be purchased by a labouring man only with the earnings of forty years, and a Bible for the pulpit cushion, would have cost as much as the whole edifice in which the congregation worshipped. Now, the labourer can purchase it with the wages of a day's work, and the sacred deposit may be laid on every family altar, and in every private chamber. The evangelist may now transfer his feelings to the printed page, and with the aid of the typographic art, that page may be indefinitely multiplied and sent abroad on every wind. Give me this art, and you may have the gift of tongues. Give me these Tracts, charged with God's message, and able to repeat again and again, and you may spare the labour of ten thousand lungs. A Tract goes where the living preacher may not go. He who reproves the sinner for his wickedness may receive personal abuse; but who will hurt the innocent Tract? The living preach-

er must be refreshed with a cup of cold water, and partake of the hospitality of those to whom he ministers, and be lodged like Elijah in the Prophet's chamber; but the simple Tract, needs not, asks not, any of these accommodations. A single penny gives it existence; it goes forth, it checks the swearer in the highway, it finds the farmer in his field, and the mechanic at his bench, it sounds alarm, or whispers peace by the couch of the sick, and the bed of the dying. The blessed results of the interviews which it has with the souls of men, will be proclaimed in the day when the secret things shall be revealed. I would sooner, said Mr. C. have been the author of the Dairyman's Daughter, than of Homer's Illiad. I would sooner have dictated the Swearer's Prayer, than Sir Isaac Newton's Principia. I would sooner have written the story of Covey, the sailor, than all the Waverly novels. Their writers will live in the best wishes and cordial affection of many and many a redeemed sinner; and there is more exquisite pleasure in one drop of such affection, than in an ocean of the world's admiration.

LONDON RELIGIOUS TRACT SOCIETY.

This noble Society has now been in operation 25 years. We hardly know which is most worthy of admiration—the strength of its movements—the judiciousness of its management—the simplicity of its plans—or the greatness of its success. During the last year it issued in the United Kingdom, exclusive of what were printed on the continent, upwards of 10,000,000 of Tracts, consisting of about 500 different kinds.

The Sundry School system adds more than 200,000 children yearly to the number of those who look to this Society for religious books. Rec. & Tel.

N. Y. SUNDAY SCHOOL UNION.

On Tuesday May 10th, the children of the Schools belonging to the Sunday School Union, between four and five thousand in number, assembled in the Park, and thence walked in procession to Castle Garden, accompanied by the Superintendents & Teachers, and preceded by the President and other officers of the Society. Each School, says the Spectator, had its separate banner, with the number, from 1 to 55; and on most were appropriate mottos, such for example as the following:—

- "Thou art the guide of my youth."
- "Lovest thou me? Feed my sheep."
- "Thou from a child hast known the Holy Scriptures." [go.]
- "Train up a child in the way he should"
- "Union is strength."
- "Take heed that ye despise not one of these little ones."
- "The truth shall make you free."
- "St. George's Church—Let there be light."
- "One thing is needful." [to God.]
- "Ethiopia shall stretch forth her hands"
- "God has made of one blood all the nations of the earth."

When arrived at Castle Garden, the officers of the Society and the clergy took their seats on an elevated platform in and around the orchestra. The girls were seated on the lower seats of the gallery, and the males were arraigned in order in a large circle below. After prayer, by the Rev. Mr. Cox, a hymn was read by the Rev. Mr. Sage, which was sung, says the Observer, by ten thousand united voices. The Rev. Mr.

Cone then made an appropriate address, and another hymn was sung, when the lowering aspect of the weather induced the President to dismiss the assembly.

It was generally believed that not less than fifteen thousand persons were present, including between four and five thousand children. A gentleman counted one hundred and fifty-nine clergymen, many of whom were from different parts of the United States. As the children retired they each received a Tract at the door of the Castle.

— GLEANINGS. —

SUNDAY SCHOOL AND BIBLE SOCIETY

As a Clergyman lately entered the cottage of one his parishioners, he heard a voice—he listened—it was the voice of a child reading the Scriptures by the bedside of a dying mother. "Where, my child, did you learn to read?" "At the SUNDAY SCHOOL." "Who gave you that Bible?" "A member of the Bible Society." Surely there never was a gem or a jewel worn by British female; surely there never sparkled a diamond in the court of kings, which would not be gladly expended to purchase such a Bible to be used by such a child on such an occasion.—*English Paper.*

— THE FIRST OATH. —

"My lads," said a captain, when reading his orders to the crew on the quarterdeck, to take command of the ship, "there is one law I am determined to make, and I shall insist upon its being kept; indeed, it is a favour which I ask of you, and which, as a British officer, I expect will be grant-

ed by a crew of British seamen. What say you, my lads, are you willing to grant your new captain one favour?"—"Aye, aye, sir," cried all hands. "Let's know what it is, sir."—"Why, my lads," said the captain "it is this—that you must allow me to swear the first oath in the ship. No man on board must swear an oath before I do: I am determined to have the privilege of swearing the first oath on board. What say you, my lads, will you grant me this favour? Remember you will come aft to ask favours of me soon: come, what do you say, am I to have the privilege?" The men stared, and stood for a moment quite at a loss what to say. "They were taken," says one, "all aback."—"They were bro't up," says another, "all standing." The captain reiterated, "Now, my fine fellows, what do you say; am I to have the privilege from this time, of swearing the first oath on board?" The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced, "Aye, aye, sir," with their accustomed three cheers. The effect was good;—swearing was wholly abolished in the ship.

Mariner's Magazine.

— A WORD FITLY SPOKEN. —

Travelling in a stage a short time since, I was highly amused with the various characters that came in contact. The peculiarities of each were exhibited in the clearest point of view by the contrast. My attention was particularly attracted, by the modesty, good sense, and sound principles of a Quaker, who said little and that to the purpose—while the

whole company was exceedingly annoyed by the incessant prating of a conceited coxcomb, who knew every thing, except the very evident fact, that every person present was disgusted with his conduct. He was by turns a farmer, a politician, a philosopher, and a divine. From him we learnt what satan has preached from the beginning, that the wicked shall not surely die, and that the whole tenor of scripture, and the very nature of the Gospel, teach, in the clearest and most forcible manner, the doctrine of *Universal* salvation; and that any other doctrines was founded on ignorance of the Bible. In the course of this preaching—for he was in fact, as we afterwards learnt, a Universalist preacher of much renown—he repeatedly boasted of his knowledge of the Scripture, and of his ability to quote more texts than any other person present, or even in this country. After a while, the Quaker, who had hitherto said nothing on the subject, cast upon him a countenance beaming with the law of kindness. "Friend," said he, "I think I heard thee say thou art very learned in the scriptures." Yes, replied the preacher, and who disputes it? I'll bet a hat that I can quote more passages than all of you together. "Well, friend, then thou dost doubtless recollect this one passage, '*Seest thou a man wise in his own conceit? there is more hope of a fool than of him*.'" The effect of this reproof was instantaneous and astonishing. It was a word fitly spoken. The man appeared to lose at once all knowledge of scripture, and command of his tongue. He seemed to be deaf, and he was almost literally dumb, the re-

mainder of the journey. I was no less surprised, than delighted to find that the words of the wise are indeed as goads, and that the fool's mouth can be so easily sealed up.

REYNOLDS THE PHILANTHROPIST.

A lady applied to him on behalf of an orphan; after he had given liberally, she said, "When he is old enough I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken; we do not thank the clouds for the rain; teach him to look higher, and thank Him who giveth both the clouds and the rain."

The following act of princely liberality is recorded by a friend concerning the same gentleman:—"When Mr. REYNOLDS resided at Coolbrook Dale, in the year 1795, he addressed a letter to some friends in London, stating the impressions made upon his mind by the distresses of community, and desiring them to draw upon him for such sum as they might think proper. They complied with his request, and drew in a very short time to the extent of *Eleven Thousand Pounds*. It appeared, however, that they had not yet taken due measures of his liberality; for in the course of a few months he again wrote, stating that his mind was not easy, and his coffers were still too full. In consequence they drew for *Nine Thousand Pounds* more."

The subject of ministers neglecting to pray for Sabbath schools, was mentioned in one of our teachers' meetings: A teacher remarked, that a little girl said to her mother on returning from church, "Mother, I observed that the minister prayed to-day for Sabbath schools, and I don't recollect that I ever heard a minister pray for them before."

(Conn. S. S. U. Rep.)

